

ARTICLES DEVISED BY THE

KYNGES HIGHNES MA-

iestie, to stablyshe christen qui-
ctnes and vnitie amonge
vs, and to auoyde con-
tentious opinios,
which articles
be also ap-
proued by the consent and determi-
nation of the hole clergie
of this realme.

ANNO. M.D.XXXVI.

BIBLIOTHECA
LAMBERTANA



THE PREFACE.

HENRY THE EIGHT, BY THE
grace of god, kyng of Englande and of france,
defensor of the sayth, lorde of Irelande, and in
yerthe supreme heed of the churche of En-
glande, to all and synguler our moste
louyng, faithfull, and obedi-
ent subiectes gretyng.



MONGES OTHER CV-
res apperteyninge vnto this our
princely office, whervnto it hath
pleased almyghty god of his infi-
nite mercy & goodnes to calle vs,
we haue all wayes esteemed and
thought, lyke as we also yet esteeme and thynke,
that it mooste chiefely belongeth vnto our sayde
charge, diligently to forsee and cause that not only
the most holy word & comandmantes of god shuld
most sincerenly be beleued, and most reuerenly be
obserued and kept of our subiectes, but also that
vnitie and concorde in opinions, namely in suche
thynges as dothe concerne our religion, may in-
crease and go forthwarde, and all occasion of dis-
sent and discorde touchyng the same, be represled,
and bterly extinguyshed.

For the whiche cause we beyng of late to our
greatte regrete, crediblie aduertysed of suche dy-
uersitie in opinions, as haue growen and spron-
gen in this our realme, as well concernyng cer-
taine articles necessary to our saluation, as also

T H E . P R E F A C E .

touchyng certayne other honest and commenda-
ble ceremonies, rytes, and vsages nowe of longe
tyme vsed & accustomed in our churches, for con-
seruation of an honest polycie and decent & seme-
ly ordre to be had therin, minding to haue that v-
nitie and agreement establyshed through our said
churche concerninge the premisles, and beinge
very desyrous to eschewe not onely the daungers
of sowles, but also the outerwarde vnquietnesse,
whiche by occasion of the sayde diuersitie in opi-
nions (if remedy were not prouided) myght per-
chaunce haue ensued, haue not only in our owne
person at many tymes taken great peyne, study,
labours, and trauayles, but also haue caused our
byshoppes, and other the moste discrete and best
lerned me of our clergie of this our hole realme,
to be assebled in our conuocation for the full de-
batement and quiete determination of the same.
Wher after long and mature deliberation, and
disputations had of and vpon the p;remisles, fy-
nally they haue concluded and agreed vppon the
moste speciall poyntes and articles, as wel suche
as be commaunded of god, and are necessary to
our saluation, as also dyuers other matters tou-
chyng the honest ceremonies and good and po-
litique orders, as is aforesayd. Whiche they^r de-
termination debatement, and agreement, for soo
muche as we thynke to haue procedyd of a good
ryght and true iudgement, and to be agreeable to
the lawes and ordynaunces of god, and moche

T H E P R E F A C E.

profytal for the stablyshement of that charita-
ble concorde and vnitie in our churche of Eng-
lande, whiche we mooste desyre, we haue causyd
the same to be publyshed, wyllyng, requyryng,
and commaundynge you, to accepte repute and
take theym accordançely. And further we mooste
hartily desyre and pray almighty god, that it may
please hym, so to illumyne your hartes, that you
and every of you may haue no lesse desyre, zeale,
and loue to the sayde vnitie and concorde, in re-
dynge, diuulgynge and folowynge the same, than
we haue had, and haue in cawsynge theym to be
thus deuysed, sette forth, and publyshed.

CAnd for bycause we wolde the sayde artycles
and every of them shuld be taken and vnderstā-
den of you after suche sort, order, & degree, as ap-
perteyneth accordançely, we haue caused by the
lyke assent and agreement of our sayd byshoppes
and other lerned men, the sayde artycles to be di-
uyded into two sortes, wherof the one parte con-
teyneth suchas be comaunded expressely by god,
and be necessarye to our saluation, and the other
conteyneth suche thinges as haue ben of a longe
contynuance, for a decent order and honest policy
prudently instituted and vsed in the churches of
our realme, and be for that same pourpose and
ende to be obserued and kepte accordançely: all
thoughe they be not expressely comanded of god,
nor necessary to our saluation. Wherfore we wol
and require you, to accepte the same, after suche

A. iii. sorte,

T H E P R E F A C E .

sorte, as we haue here prescribed them vnto you,
and to conforme your selfes obediently vnto the
same. Wherby you shall not onely atteyne that
mooste charitable bnytie and louynge concorde,
wherof shal ensewe your incomparable commo-
ditie, profite, and lucre, as wel spirituall as other,
but also you shal not a lytel encourage vs to take
further trauayles, peynes, and labours for your
commodities in all suche other matters as
in tyme to com may happen to occurre,
and as it shall be moost to the ho-
nour of god , the profyte
tranquilitie and quiet-
nes of all you our
mooste louynge
subiectes.



THE PRINCIPALL
ARTICLES CON-
CERNYNG OVR
FAYTHE.



Y R S T E A S T O V-
chyng the chiese and p[ri]ncipal ar-
ticles of our fayth, lyth it is thus
agreed, as hereafter folowethe,
by the holle clergie of this our re-
alme, v[er]oe wylle that all bishop-
pes and preachers shall instructe and teache our
people, by vs committid to their spiritual charge,
that they ought and muste consta[n]tely be-
leue and defende all those thynges to be true, whi-
che be comprehended in the hole body and canon
of the Bible, and also in the thre credes or sym-
boles, wherof one was made by the apostels, and
is the common crede, whiche every man useth:
The seconde was made by the holy counsayle of
Nice, and is layd dayly in the masse: & the thirde
was made by Athanasius, and is comprehended
in the psalme, Quicunq[ue] vult. And that they ought
and muste take, and interpret all the same thin-
ges, accordyng to the selfe same sentence and in-
terpretation, whiche the wordes of the selfe same
Credes or Symboles do purpoze, and the holy
approued doctours of the church do intreate and
defende the same.

Item

A R T I C L E S .

¶ I T E M that they ought and must repute holde
and take all the same thynges, for the most holy,
moste sure, and most certayn, and infallible wor-
des of god, and suche as neyther ought ne can be
altered or conuelled, by any contrary opinion or
authourtie.

¶ I T E M that they ought and must beleue repute
and take, all the articles of our faith, conteyned
in the sayd credes, to be so necessary to be beleued
for mannes saluation, that who soo euer beinge
taught, wyll not beleue them as is aforesayd, or
wyll obstinately affirme the contrary of them: he
or they can not be the very membris of Christe,
and his espouse the churche, but be very infidels,
or heretiques, and membris of the dyuell, with
whom they shal perpetually be damned.

¶ I T E M that they ought and must moste reue-
tently and religiouly obserue and kepe the selfe
same wordes, accordaninge to the very same forme
and maner of speakyng, as the artcles of our
faythe be all ready conceyued and expresse in the
sayde credes, without alterynge in any wyse or
varyenge from the same.

¶ I T E M that they ought and must utterly refuse
and condemne all those opinions contrary to the
sayde artcles, whiche were of longe tyme paste
condemned in the fowre holy counsayles, that is
to say in the counsayle of Nice, Constantynople,
Ephesie, & Chalsidonense, and al other syth that
tyme in any poynite consonant to the same.

The

ARTICLES.
THE SACRAMENT OF
BAPTISME.



ECONDLY AS TOV-
chyng the holy sacrament of ba-
ptysme, we wyl that all byshop-
pes and preachers shall instructe
and teache our people, commy-
ted by vs vnto their spyrytualle
charge, that they ought and must of necessarie be-
leue certaynly all those thynges, whiche hath ben
always by the hole consent of the churche appro-
ued receyued and vsed in the sacrament of bap-
tysme: That is to say, that the sacrament of bap-
tysme was instituted and ordeyned in the new te-
stament, by our sauiaour Iesu Christe, as a thing
necessary for the atteynginge of euerlastyng lyfe,
accordyng to the sayenge of Christe, *Nisi quis*
rematus fuerit ex aqua et spiritu sancto, non po-
test intrare in regnum caelorum. that is to saye,
No man canne entre into the kyngedom of he-
uen, excepte he be bothe ageyne of water and the
holy gooste.

Io.3.

IT EM that it is offerten vnto all men, aswell
infantes as suche as haue the vse of reason, that
by baptysme they shall haue remyssion of synnes
and the grace and fauour of god, accordyng to
the sayenge of Christe, *Qui crediderit et bap-*
tisatus fuerit, saluus erit, that is to saye, who soo

Mar.16.

B cuer

A R T I C L E S .

euer beleueth, and is baptysed, shalbe saued.

CITEM that the promise of grace and euerlastyng lyfe (whiche promise is adioyned vnto this sacrament of baptysme) perteyneth not only vnto suche as haue the vse of reason, but also to infantes, innocentes, and chylldren. And þ they ought therfore and muste nedes be baptysed. And that by the sacrament of baptysme, they doo also obteyne remission of their synnes, the grace and fauour of god, and be made therby the very sones and chylldren of god. In so moche as infantes and chylldren dieng in their infancy, shal vndoubtedly be saued therby and els not.

CITEM, that infantes muste nedes be christened, bycause they be boorne in original synne, whiche synne must nedes be remitted, whiche can not be done, but by the sacrament of baptisime, wherby they receyue the holy ghoost, whiche exerciseth his grace and efficacy in them, and clenseth and purifieth them from synne, by his moste secrete vertue and operation.

CITEM that chylldren or men ones baptised, can ne ought euer to be baptysed agayne.

CITEM that they ought to repute and take all the Anabaptistes, and the Pelagians opinions, contrary to the premisses, and euery other mans opinion agreeable vnto the sayd Anabaptistes or the Pelagians opinious in this behalfe, for detestable heresies, and vtterly to be condemned.

Item

A R T I C L E S.

CITEM that men or chyldren, hauynge the vse
of reson, and wyllyng and desyring to be bap-
tised, shall by the vertue of that holy sacrament
obteyne the grace and remission of all their syn-
nes, if they shall come thervnto perfittely, and
truely repentant and contrite of all their synnes
before committed: And also perfittely & constant-
ly confessyng and beleuyng all the artycles of
our faithe, accordyng as it was mentioned in the
fistre article.

CAND fynally, if they shal also haue firme cre-
dence and trusle in the promyse of god, adioyned
to the sayd sacrament, That is to say, that in & by
this said sacrament, whiche they shall receiue, god
the father gyueth vnto them, for his sonne Iesu
Christis sake, remission of all their synnes, & the
grace of the holy gooste: wherby they be newely
regenerated and made the very chydren of god,
accordyng to the sapenge of saynte John, and
the apostle saynt Peter, Delictorum penitentiā
agite, et baptizetur unusquisq; vestrum in nomine
Iesu Christi, in remissionē peccatorū, et accipie
eis donū spūs sancti, That is to say, Do penance
for your synnes, and be eche of you baptysed in
the name of Iesu Christ, and you shal opteyn re-
mission of your synnes, and shall receyue the gift
of the holy gooste. And accordyng also to the sap-
enge of saynt Paule, Non ex operibus iustificie-
quę fecimus nos, sed secundum suam miseri-

Manh.3.
Luc. 3.
Act.2.

Tit. 3.

B.ii. cordiam

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cordiam saluos nos fecit per lauacrum regeneracionis et renouationis spiritus sancti, quic effudit in nos opulente per Iesum Christum seruatorum nostrum, ut iustificati illius gratia heredes efficiamur iuxta spem vitæ æternæ, that is to say, God hath not sauued vs for the workes of iustice, whiche we haue done, but of his mercy, by baptisme, and renouation of the holy gooste, whom he hath powred out vpon vs most plentifullly for the loue of Iesu Christe our saviour, to shewen that we beinge iustified by his grace, shulde be made the inheritours of euerlastynge lyfe, accordyng to our hope.

THE SACRAMENT OF
PENANCE.

THIRDLY CONCERNYNGE the sacrament of penance we wyl, that al byshoppes and preachours shall instructe and teache our people, commytted by vs vnto theyr spiritual charge, that they ought and muste most constantly beleue, that that sacrament was institute of Christ in the newe testament, as a thyng so necessary for mannes saluation, that no man, whiche after his baptisme is fallen agayne, and hath commytted deadely synne, can without the same be sauued, or atteyne euerlastynge lyfe.

Item

A R T I C L E S.

QI T E M that lyke as suche men, whiche after baptisme do fall agayne into synne, if they do not penaunce in this lyfe, shall vndoubtedly be damned, euen so whan so euer the same men shal conuerte them selfe frome theyr nougtye lyfe, and do suche penaunce for the same, as Christ requireth of them, they shal without dout atteyne remission of their synnes, and shal be saued.

QI T E M that the sacrament of perfite penaunce, whiche Christ requireth of suche maner persons, consisteth of thre parties, That is to say, contrition, confession, and the amendement of the forme lyfe, and a newe obedient reconciliacion unto the lawes and wyll of god, That is to say, Exteriour actes in workes of charitie, accordyng as they be commaunded of god, whiche be called in scripture, Fructus digni penitentia, the worthy fruitis of penaunce.

FU R T H E R M O R E as touchynge contrition, whiche is the fyfth part, we wyll that all byshoppes and preachers shal instructe and teache our people, commyted by vs vnto theyr spytituall charge, that the sayd contrition consisteth in two spedyall parties, whiche muste alwayes be conioyned to gether, and can not be disseuered, That is to say, the penitent and contrite man must fyfth knowlege the filthines and abhomination of his owne synne(vnto which knowlege he is broughte by hetynge and consideryng of the wyll of god, declared in his lawes) And felyng & perceiving

A R T I C L E S .

In his owne conscience, that god is angrye, and displeased with hym for the same, he mулte also conceyue not onely greate sorowe and inwarde shame, that he hath so greuously offendid god, but also great feare of goddis displeasure towrdes hym, consyderyng he hath no wrokis or merites of his owne, whiche he may worthily laye before god, as sufficient satisfaction for his synnes. Which doone, than afterwarde with this feare, shame and sorowe must nedes succede and be conuoyned the seconde part, that is to wite, a certayne fayth trust and confidence of the mercy and goodnesse of god, wherby the penitent must conceyue certayne hope and fayth, that god wyll forgyue hym his synnes, and repute hym iustified, and of the nombre of his electe chyldyn, not for the worthynes of any meryte or wroke done by the penitent, but for the onely merytes of the bloode and passion of our sauioynt Iesu Christe.

¶ I T E M , that this certayne faythe and hope is gotten, and also confirmed & made more stronge by the applyenge of Christis wordes and promyses of his grace and fauour, conteyned in his gospelle, and the sacramentes instituted by hym in the newe testament. And therfore to attayne this certayne fayth, the seconde parte of penaunce is necessary, That is to saye, Confession to a p̄iest, if it may be had. For the absolution gyuen by the p̄iest was institute of Christe, to applye the promyses of goddis grace and fauour to the penitent.

Wher-

A R T I C L E S.

CVV H E R F O R E as touchyng confession, we
wyll that all byshoppes and preachers shall in-
strucute and teache our people, commytted by vs
to their spirituall charge, that they oughte and
muste certaynely beleue, that the wordes of ab-
solution pronounced by the preste, be spoken
by thauctorytye gyuen to hym by Chyste in
the gospelle.

CI T E M that they ought and must giue no lesse
faith and credence to the same wordes of absolu-
tion, so pronounced by the ministers of the church,
than they wolde giue vnto the very wordes and
voynce of god hym selfe, if he shulde speake vnto
vs out of heuen, accordaninge to the sayenge of
Chyste, Quorumcunq; remiseritis peccata, re-
mittuntur eis: quorumcūq; retinueritis, reter-
ta sunt, that is to say, whose synnes so euer ye do
forgyue, shall be forgyuen: whose synnes so euer
ye do retayne, shall be retayned. And ageyn in an
other place Chist sayth, Qui vos audit, me au-
dit. &c. That is to say, who so euer hereth you,
hereth me. &c.

Ioan.20.
Luc.10.

Luc. 10,

CI T E M, that in no wise they do conteinne this
articulat cōfession, which is made vnto the min-
isters of the church: but that they ought to repete
the same as a very expedict and necessary meane,
wherby they may require and aske this absolutiō
at the prestes handes, at suche tyme as they shall
fynd theyz consciences greued with mortall synne,
and

A R T I C L E S .

and haue occasion so to do: to thentent they may
therby attayne certayne comfoxe and cōsolation
of theyr consciences.

CAS TO VCHYNGE the thyde parte of
penaunce, we wyll that all byshoppes and prea-
chers, shall instructe and teache our people, com-
mytted by vs to theyr spicituall charge, that all
though Christe and his deth be the sufficient ob-
lation, sacrifice, satisfaction, and recompence, for
the whiche god the fathir forgyueth and remyt-
teth to all synnes not onely theyr synne, but also,
eternall peyne due for the same: Yet all men true-
ly penitente contrite and confessed, must nedes
also bryng forth the frutes of penance, That is
to say, prayer, fastynge, almes dedes, & must make
restitution or satisfaction in wyl and dede to their
neyghbours, in liche thynges as they haue done
them wronge and iniury in, and also muste do all
other good workes of mercy and charitle, and ex-
presse theyr obedient wyll in the executyng and
fulfyllyng of goddis commandement outward-
ly, whan tym power and occasion shall be mini-
stred unto them, or els they shall never be saued.
Luc. 3. **F**or this is the expresse precept and coman-
dement of god, A gte fructus dignos penitentie,
Ro. 8. That is to saye, do you the worthy frutes of pe-
naunce. And saynt Poule sayth, Quemadmo-
dum pr̄ebuistis membra uestra serua immuni-
ditia, et iniurianti, ad aliam atq; aliam iniurianti-
tem: sic et nunc pr̄ebete membra uestra serua
justicie

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iusticie ad sanctificationē. &c. ¶ is to say, Like as
in tymes past you haue gyue & applyed your selfe
and all the membris of your body, to al fylthy li-
uyng and wickednes, continually increasyng
the same: in lyke maner now you must gyue and
apply your selfe holly to iustyce, increasyng con-
tinually in puritie and clenesse of lyfe. And in an
other place he sayth, Castigo corpus meum, et
in seruitutem redigo, That is to say, I chastise
and subdue my carnall bodye, and the affections
of the same, and make them obedient vnto the
spirit.

1. Cor. 9.

CITEM that these preceptis and workes of cha-
ritie be necessarye workes to our saluation, and
god necessarily requireth, that euerye penitente
man shall performe the same, whan so euer tyme
power and occasion shall be ministred vnto hym
so to do.

CITEM that by penaunce and such good wor-
kes of the same, we shall not only obteyne euer-
lastyng life, but also we shall deserue remission or
mitigation of these present peynes and afflictions
in this worlde, accordynge to the sayeng of saynt
Paule, Si nos ipsi iudicaremus, non iudicare-
mur a domino. That is to say, If we wolde cor-
rect & take punishment of our selfis, we shuld not
be so greuously corrected of god. And Zacharias
þ prophet sayth, Conuertimini ad me, et ego cō-
uertar ad uos. That is to say, Turne your selfes
vnto me, and I woll turne agayne vnto you.

1. Cor. 11.

Zach. 1.

C And

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Esai 58. And the prophet Esai sayth, Frāge esuriēti panē
 tuū, & egenos vagosq; induc ī domū tuā. Cum
 uideris nudum, operi eum, et carnē tuam ne
 despexeris: tunc erumpet quasi mane lumen
 tuum, et sanitas tua citius orietur, et anteibit fa-
 ciem tuam iustitia tua, et gloria domini colliget
 te: tunc inuocabis, et dominus exaudiet te, cla-
 mabis, et dicet: Ecce adsum. Tunc orietur in
 tenebris lux tua, et tenebrę tuę erunt sicut me-
 ridies, et requiem tibi dabit dominus semper,
 et implebit splendoribus animam tuam, et osla
 tua liberabit, et eris quasi hortus irriguus, et si-
 cut fons aquarum, cuius nō deficient aquę &c.
 That is to say, Breke and deale thy bzeade vnto
 the hungry, bynge into thy house the pooze man
 and suche as want harborough. Then thou seest
 a naked mā, gyue him clothes to couer hym with:
 and refuse not to succour and helpe the pooze and
 nedī, for he is thyne owne flesshē: And if thou
 wolt thus do, than shall thy lyght glysterre oute
 as bygght as the sonne in the morynge, and thy
 helthe shall sooner arise vnto the, and thy iustice
 shall go before thy face, and the gloz of god shal
 gather the vp that thou shalte not fall: And whā
 so euer thou shalte call vpon god, god shal here
 the: and whā so euer thou shalte crie vnto god,
 god shal saye: Lo here I am redy to helpe the:
 than shall thy lyghte ouer come all darknes: and
 thy darkeuesse shall be as bygght as the sonne at
 noone

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noone dayes: and than god shall gyue vnto the
continuall reste, and shall fulfylle thy soule with
bygghtnesse, and shall deliuer thy body from ad-
uerlitie, and than thou shalbe lyke a gardeyne
that most plentifullly bringeth forthe all kynde of
fruites, and lyke the welle spring that neuer shal
want water. &c.

CH E S E thynges and suche other shoulde be
continually taught and inculked into the eares
of our people, to the entent to stire and prouoke
them vnto good woxes, & by the selfe same good
woxes to exercise and confirme their feythe, and
hope and luke for to receyue at goddes hande mi-
tigation and remission of the mysteries, calam-
ties, and greuous punyshmentis, which god sen-
deth to men in this woxle for they? synnes.

THE SACRAMENT OF
THE AVLTER.



OVRTHELY AS TO V-
chyngh the sacrament of the Alter
we woll, that all byshoppes and
prechers shall instructe and teche
our people, commytted by vs vnto
their spiritual charge, that they
ought and must constantly beleue, that vnder the
forme and fygure of bxeade and wyne, whiche we
there presently doole and perceyue by outwarde
lenses, is verely, substanciallly, and really contei-
ned
C.ii.

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ued and compreñended, the very selfe same body
and bloud of our sauour Jesus Christe, whiche
was boþne of the virgine Marye, and suffered
vpon the Crosse for our redemtion. And that vn-
der the same forme and figure of bread and wyne
the very selfe same body and bloode of Christe is
corporally, really, & in the very substance exhibited,
distributed, & receiued vnto and of all them, whi-
che receyue the sayde sacrament: And that ther-
fore, the sayd sacrament is to be vsed with al due
reuerence and honour: and that every man ought
þysle to proue and examynge hym selfe, and reli-
giouly to try and serche his owne conscience, be-
fore he shall receyue the same, accordyng to the
2. Cor. ii. sayinge of saynt Paule, *Quisquis ederit panem*
huc, aut biberit de poculo domini indignus, reus
erit corporis et sanguinis domini. Probet igitur
seipsum homo, et sic de pane illo edat, et de po-
culo illo bibat. Nam qui edit aut bibit indignus,
iudicium sibi ipse manducat et bibit, non diudi-
cans corpus domini. That is to say, who so e-
euer eateth this bodye of Christe unþorthyly, or
drynketh of this bloudde of Christe unþorthyly,
shall be gyltye of the verye body and bloudde of
Christe. Wherefore let every man first proue him
selfe: and so let hym eate of this bread, & drynke
of this drynk. For who so euer eateth it or drinketh
it unþorthyly, he eateth & drynketh it to his own
damnation: because he putteth noȝ difference
betwene

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betwene the very body of Christ and other kyn-
des of meate.

I V S T I F I C A T I O N .



IFTELY AS TO VCHINCE
the oder and cause of our iustifi-
cation, we wylle that all byshops
and preachours shall instructe
and teche our people commytted
by vs to their sprituall charge,
that this worde Justyfication, sygnifieth remis-
sion of our synnes, and our acceptation or recon-
ciliation into the grace and fauont of god. That
is to say, our perfite renouation in Christ.

IT EM that synners attayne this Justificati-
on by contrition, and faythe ioyned with cha-
ritie, after suche sorte and maner, as we before
mentioned and declared. Not as though our con-
trition or faith, or any workes procedyng therof,
can worthily merite or deserue to atteyn the sayd
iustification. For the onely mercy and grace of
the father, promysed freely vnto vs for his sonnes
sake Jesu Christe, and the merites of his bloude
and passion be the only sufficient and worthy cau-
ses therof. And yet that notwithstanding, to the
attaynyng of the same Justification god requi-
reth to be in vs, not onely inward contrition, per-
fite faithe and charitie, certayne hope and confi-
dence, with all other spirituall graces and moti-
ons, whiche as we sayde before, must necessarily
con-

A R T I C L E S .

cōcurre in remyssion of our synnes, that is to say,
our iustification: but also he requireth and com-
mandeth vs, h̄ after we be iustified, we must also
haue good woxes of charite & obediēce towards
god, in the obseruunge and fulfyllyng outward-
ly of his lawes and commaundementes. For all
thoughe acceptation to euerlastynge lyfe be con-
toyned with iustification, yet our good woxes
be necessarily required, to the atteynnyng of euer-
lastynge lyfe. And we beinge iustified be necessa-
rily bounde, and it is our necessarye duetie, to do
good woxes, accordyng to the sayinge of saint
Paule, Debitores sumus non carni, ut secundū

Ro. 8. carnē uiuamus: nā si secundū carnē uixerimus,
moriemur. Sin autem spū facta corporis mor-
tificauerimus, uiuemus. Etenim quicūq; spiritu
dei ducuntur, h̄i sunt filii dei. That is to saye,
we be bounde not to lyue accordyng to the fleshe,
and to fleshly appetites: for if we lyue soo, we
shall vndoubtedly be dampned. And contraraye,
if we wolle mortifie the dedes of our fleshe, and
lyue accordyng to the spirite, we shall be sauued.
For who soo euer be ledde by the spirite of god,
they be the chyldyn of god. And Christe saythe,

Mat. 19. Si v is ad uitam ingredi, serua mandata, That is
to say, If ye wyll come to heuen, kepe the cōman-
dementes. And saynt Paule speakynge of euylle
woxes, sayth, Qui talia agunt, regnum dei non
Gal. 5. possidebunt, that is to say, who so euer commyt
synful

ARTICLES.

synful dedes, shal never com to heuen. Wherfore
we wyll, that all byshoppes and prechours shall
instruct and teache our people, commyted by vs
vnto they; spirituall charge, that god necessarely
requireth of vs to do good woxkes commaunded
by hym, and that not onely outwarde and ciuile
woxkes, but also the inwarde spirituall motions
and gracie of the holy ghooste, That is to saye,
To drede & feare god, to loue god, to haue firme
confidence and trusfe in god, to iuuocate and call
vpon god, to haue pacience in al aduersities, to
hate synne, and to haue certayne purpose & wyll
not to sinnie agayn, and suche other lyke motions
and vertues. For Christ sayth: Nisi abundauerit
iusticia uestra plusq; scribarum et phariseorum,
non intrabitis in regnum celorum, That is to
say, we muste not onely do outwarde ciuile good
woxkes, but also we muste haue these foysayd in-
ward spirituall motions, consentyng and agree-
able to the lawe of god.

Mat.5,

ARTICLES CONCERNYNG THE laudable ceremonys vsed in the chur- che, and firste of Images.



S T O V C H I N G I M A G E S
trouth it is, that the same haue ben v-
sed in the olde testament, and also for
the great abuses of theym sometyme
destroyed and put downe, And in the
newe

A R T I C L E S .

newe testament they haue bene also allowed, as
good autho^rs do declare. wherfore we wyll, that
all byshoppes and preachers, shall instructe and
teache our people, commytted by vs to they^r
spirituall charge, howe they ought and may vse
them. And fy^rst that there may be attributed vnto
them, that they be representers of vertue and
good example. And that they also be by occasion
the kendelers and stirres of mens myndes, and
make men ofte to remembrie and lamente they^r
synnes and offences, especiallye the ymages of
Christ and our lady. And that therfore it is nice,
that they shuld stande in the churches, and none
otherwise to be esteemed. And to the intet the rude
people shulde not from hensforche take suche su-
perstition, as in tyme past it is thoughte that the
same hath vised to do, we wyl, that our byshops &
preachers, diligently shal teache them, and accor-
ding to this doctrine refourne they^r abuses. For
els there might fortune idolatrie to ensewe, whi-
che god forbydde. And as for sensynge of them,
and kuelynge and offerynge vnto them, with o-
ther lyke worshypinges, although the same hath
entered by deuocion, and fallen to custome, yet
the people ought to be diligently taught, that they
in no wise do it, nor thynke it nice to be done to
lame images, but onely to be done to god and in
his honour, al though it be done before the ima-
ges, whyther it be of Christe, of the crosse, of our
lady, or of any other saynte besyde.

¶

ARTICLES.
OF HONOVRINGE OF
SAYNTES.



S TO VCHYNG THE HONOVRINGE OF SAYNTES we wil that all byshops and preachours shall instructe and teache our people, committed by vs vnto their spirituall charges, that sayntis nowe beynge with Christe in heuen, be to be honoured of christen people in erthe, but not with that confidence and honour, whiche are onely dewe vnto god, trusyng to attayne at theyr handes that whiche must be had only of god: but that they be thus to be honoured, bycause they be knownen the electe persons of Christe, bycause they be passed in godly lyfe out of this transitory wold, because they alredy do reygne in glori with Christe, and most specially to laude and prayse Christ in them for theyr excellent vertues, whiche he planted in them, for exaple of and by them to such as yet ar, in this worlde, to lyue in vertue and goodnesse. And also not to feare to dye for Christe, and his cause as some of them dydde: and finally to take them in that they maye, to be the aduauncers of our prayers and demandes vnto Christ. By these wayes and suche lyke be sayntes to be honoured and had in reverence, and by none other.

D Of

ARTICLES.
OF PRAYINGE TO
SAYNTES.



S T O V C H Y N G E P R A Y-
inge to sayntes we wyll that
all byshoppes and preachers
shall instructe and teache our
people, commytted by vs vnto
their spirituall charge, that all
be it grace remission of synne
and saluation, can not be optayned but of god
only by the mediation of our sautour Christ, whis-
che is onely sufficient mediatour for our synnes:
Yet it is very laudable to pray to sayntes in he-
uen euerlastyngly lyuing, whose charitie is euer
permanet to be intercessours and to pray for vs
& with vs vnto almyghty god after this maner,

A LL H O L Y A N G E L S and sayntes in heuen, praye for vs and with vs vnto the father, that for his dere son Iesu Christis sake, we maye haue grace of hym and remission of our synnes, with an ernest purpose (not wantyng ghoostly strength) to obserue and kepe his holye commaundementes, and never to declyne from the same ageine vnto our lyues ende. And in this maner we maye pray to our blessed lady, to saynt Johyn Baptyst, to all and euery of the apostelles, or any other saynt particularly, as our deuotion dothe serue vs, So that it be done without any hayne superstition, as to thinke, that any saynte

A R T I C L E S.

is more mercyfull, or wyll here vs sooner than Christ, or that any saynt doth serue for one thinge more than an other, or is patron of the same. And lykewyse we must kepe holy dayes vnto god in memory of hym & his sayntes, vpon such daies as the churche hath ordyned theyr memorie to be celebrate: except they be mitigated and moderated by thassent and commaundement of vs the supreme heed to the ordinances, & than the subiectes ought to obey it.

O F R I T E S A N D C E R E-
M O N I E S.



S C O N C E R N I N G E T H E
cytes and ceremonys of Christis
churche, as to haue suche veste-
mentes in doinge goddis seruice,
as be and haue ben most parte v-
sed. As spynkling of holy water
to putte vs in remembraunce of our baptysme,
and the blode of Christ sprinkled for our redem-
tion vppon the Crosse. Gruyng of holy breadde
to put vs in remembrance of the sacramet of the
Aulter, that al christen men be one body mysticall
of Christe, as the breadde is made of many gray-
nes and yet but one lufe, and to put vs in remem-
brance of the receyvynge of the holy sacramet and
body of Christ, the whiche we ought to receyue in
tyght charite, which in the beginning of Christis

D.ii, churche,

A R T I C L E S .

churche men dyd more often receyue, thā they vse
now adays to do. Bearynge of candels on Can-
delmas day, in memorie of Christe the spirytu-
all lyght, of whom Simeon dydde prophecy, as
is redde in the churche that day. Gyuringe of as-
hes on Alhewenes day, to putte in remembrance
euery christen man in the begynnyng of Lente
and penaunce, that he is but ashes and yetthe,
and thereto shal returne, which is ryght necessary
to be vttered from hensforth in our mother tonge
alwayes on the same daye. Bearynge of palmes
on Palme sondaye in memorie of the receyvynge
of Christ into Hierusalem a lytell before his deth,
That we mayc haue the same desyre to receyve
 hym into our hartes. Crepyng to the crosse and
humblyng our selues to Christ on good Fryday
before the Crosse, & there offryng vnto Christ be-
fore the same, and kyssyng of it in memorie of
our redemption by Christe made vpon the crosse.
Setting vp the sepulture of Christ, whose body
after his deth was buryed, The halo wyng of the
Son, & other like exorcismes, and benedictiōs, by
the mynsters of Christis Churche, and all oþer
lyke lawdable customes rytes and ceremonies
be not to be contemned and caste away, but to be
vsed and contynewed as thinges good and law-
dable, to put vs in remembrance of those spiri-
tuall thinges, that they do signifye, not suffryng
them to be forgotē, or to be put in obliuio, but re-
newyng them in our memoires frome tyme to
tyme

A R T I C L E S.

tyme. But none of these ceremonyes haue power
to remytte synne, but onely to stye and lyfte vp
our myndes vnto god, by whom only our synnes
be forgyuen.

O F P V R G A T O R Y E.



OR AS MOCHE AS DVE
order of charitie requyseth , and
the boke of Machabees and dy-
uers auncient doctours plauenly
shewen, that it is a very good & a
charitable dede to pray for soules
departid: And for alsmoch also as such vsage hath
continued in the church so many yeres euен from
the begynnyng, we woll that all byshoppes and
preachoures shall instructe and teache our people
committid by vs vnto their spiritual charge , that
no man ought to be greued wih the contynuance
of the same , and that it standeth wih the veray
due order of Charitie, a christian man to pray for
soules departed, and to committetheym in our
prayers to goddis mercy, and also to cause other
to praye for theym in masses and exequies , and
to gyue alnesse to other to pray for theym, wher-
by they maye be relieved and holpen of somme
parte of theyr peyne . But for as moche as the
place where they be, the name therof, and kynde
of peynes there also, be to vs vncertayne by
Scripture. Therfore this with all other thyn-

D.iii. ges

A R T I C L E S .

churche men dyd more often receyue, thā they vse
now adays to do. Bearynge of candels on Can-
delmas day, in memorie of Christe the spirytu-
all lyght, of whom Simeon dydde prophecy, as
is redde in the churche that day. Gyuyng of as-
hes on Ashewenes day, to putte in remembrance
euery christen man in the begynnyng of Lent
and penaunce, that he is but ashes and yerthe,
and thereto shal returne, which is ryght necessary
to be vttered from hensforth in our mother tonge
awayes on the same daye. Bearynge of palmes
on Palme sondaye in memorie of the receyuyng
of Christ into Hierusalem a lytell before his deth,
That we maye haue the same desyre to receyue
hym into our hartes. Crepyng to the crosse and
humblyng our selues to Christ on good Fryday
before the Crosse, & there offryng vnto Christ be-
fore the same, and kyssyng of it in memorie of
our redemption by Christ made vpon the crosse.
Setting vp the sepulture of Christ, whose body
after his deth was buryed, The halowyng of the
Font, & other like exorcismes, and benedictiōs, by
the mynisters of Christis Churche, and all oþer
lyke lawdable customes rytes and ceremonies
be not to be contynued and caste away, but to be
vsed and contynewed as thinges good and law-
dable, to put vs in remembrance of those spiri-
tuall thinges, that they do signifie, not suffryng
them to be forgot, or to be put in obliuion, but re-
newyng them in our memories frome tyme to
tyme

A R T I C L E S.

tyme. But none of these ceremonyes haue power
to remytte synne, but onely to stye and lyfte vp
our myndes vnto god, by whom onyl our synnes
be forgyuen.

O F P V R G A T O R Y E.

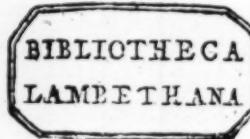


OR AS MOCHE AS DVE
order of charitie requyeth , and
the boke of Machabees and dy-
uers auncient doctours plauenly
shewen, that it is a very good & a
charitable dede to pray for soules
departid: And so; as moch also as such vsage hath
continued in the church so many yeres euen from
the begynnyng, we woll that all byshoppes and
preachoures shall instructe and teache our people
committid by vs vnto their spiritual charge , that
no man ought to be greued wih the contynuance
of the same , and that it standeth with the veray
due order of Charitie, a christian man to pray for
soules departed, and to committte theym in our
prayers to goddis mercy, and also to cause other
to praye for theym in masses and exequies , and
to gyue almesse to other to pray for theym, wher-
by they maye be reliued and holpen of somme
parte of theyr peyne . But so; as moche as the
place where they be, the name therof, and kynde
of peynes there also, be to vs vncertayne by
Scripture. Therfore this with all other thyn-

D.iii. ges

A R T I C L E S.

ges, we remytle to almygthy God, vnto whose
mercy hit is mete and conuenient for vs to com-
mende theym, truslyng that god accepteth our
prayours for theym, referryng the rest hollye
to god, to whom is knownen their estate and con-
dition. Wherfore it is moche necessarye, that su-
chthe abuses be clerely putte awaye, whiche vnder
the name of Purgatory, hath ben aduaunced, as
to make men beleue, that throughe the byshoppe
of Romes pardons soules myght clerely be dely-
uered out of Purgatory, and all the paynes of it:
or that masses sayde at Scala celi or other where, in
any place or before any image, myght lyke wyse
delyuer them from all theyr peyn, and send them
streyght to heuen, and other lyke abuses.



LONDINI IN AEDIBVS
THOMAE BER^o
THELETI REGII IMPRES^o
SORIS.
CVM PRIVILEGIO.